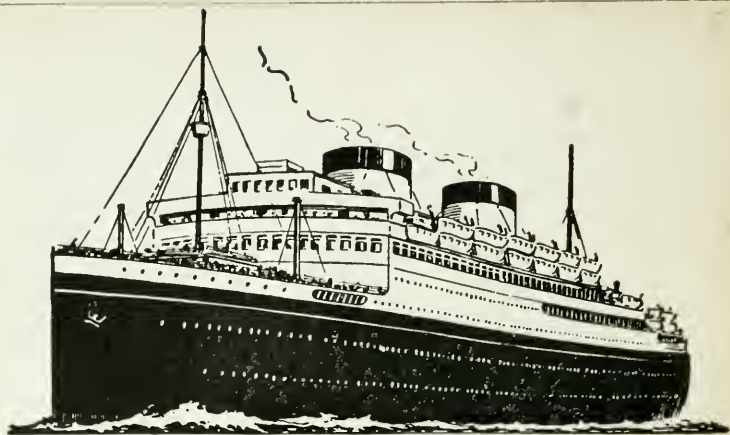


Millennial Star



Resting Place of a Leader

The Pioneers have shown the way. (See page 344)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 22, Vol. 101

Thursday, June 1, 1939

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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THORNTON Y. BOOTH
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5 Gordon Square, London, W.C.1, England

Museum 1354

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.—Moroni 7: 47

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THIS WEEK'S COVER—

A PART of the fence surrounding the grave of Brigham Young is shown on the cover of the STAR this week. Although he died more than sixty years ago, his place of burial is still frequented by saints and tourists alike. The tablet lists three of his outstanding roles—Prophet, Statesman and Pioneer. (See page 344)

IN THIS ISSUE—

A discussion in detail of the fulfilment by Joseph Smith of every requirement necessary to gain Divine Authority on earth. See page 338.

The romantic side of household "drudgery" is pointed out by a housewife. See page 341

A mission president outlines man's part in his own salvation. See page 343

Divine Power In The Ministry

By ELDER SAMUEL O. BENNION

(Of the First Council of Seventy)

WHEN Jesus inaugurated His work upon the earth He appointed apostles and other righteous men to administer the affairs of His Church. He knew that

He Himself would shortly ascend to His Father, making it necessary for Him to leave the work of the ministry to His authorized and duly chosen representatives on earth.

To these men thus selected, He gave power and authority to act in His name, after which He sent them forth to preach the Gospel to all nations, baptizing the believers for the remission of sins, and conferring upon them the gift of the Holy Ghost.

Paul says:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11-13)

The necessity for such officers is therefore well established, but to be effective in their positions, these men must be called of God and given divine power to act. Not every one may exercise this authority, and no one may assume it for himself. Authority, like faith, is a gift of God, and must be conferred according to the manner set forth in scripture.

The pattern by which men receive divine power to minister in the ordinances of the Gospel, is unmistakably described in Holy Writ. Paul tells us this pattern was that after which Aaron was called to the ministry. You recall that in Paul's epistle to the Hebrews, he discusses the duties and calling of the high priests of the Church in his own day, and referring to their calling said:

"No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5: 4)

How was Aaron called to the ministry?

Reading from the twenty-eighth chapter of Exodus we learn that the Lord addressed Moses, His prophet, as follows:

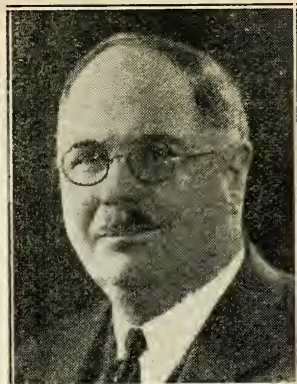
"Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." The Lord also outlined in great detail the duties and responsibilities of Aaron and his sons. Then, the scripture says, "Thus did Moses: according to all that the Lord commanded him, so did he." (Ex. 28-40 chapters.)

We now see that Paul said in effect that no man can serve in the ministry unless he has been called by direct revelation from God to his prophet upon the earth, and that this prophet,

thus inspired, calls whomsoever he is directed by the Lord to appoint.

All men must recognize this procedure in calling ministers of the Gospel, just as they must recognize the need of continued revelation through duly appointed prophets. Otherwise, how could the Lord direct the affairs of His Church upon the earth?

"Surely the Lord God will do nothing," said the Prophet Amos, "but he revealeth his secret unto his servants the prophets." (Amos 3: 7) Through this declaration we may know that God will do nothing affecting the welfare of His people, without revealing it first to His servants the prophets.



Elder Bennion

Continuous revelation is as much a characteristic of the true Church of Jesus Christ as is baptism or repentance. And it is through revelation and prophecy that men are chosen to the ministry, for this is the pattern and plan of God. If we say that revelation from heaven has ceased, we must also admit that God has called no one to the ministry since revelation stopped, for when revelation no longer comes, men cease being called as was Aaron, which was by revelation through a prophet of God. If men are no longer called as was Aaron, then we must question whether God has a church on earth, for there can hardly be a church accepted of Him, if there are no divinely appointed officers to minister in the ordinances of salvation.

But God has not ceased to give revelation to man. Neither has He ceased to call men to the ministry as Aaron was called. Although for centuries there was no revelation from heaven, and the skies were as brass over the heads of men, there is today an organization of the Church of Jesus Christ in which officiate men who have been called and ordained as was Aaron—through revelation and prophecy.

Bringing back the light of heaven, after centuries of spiritual darkness, God the Father and His Son Jesus Christ appeared to Joseph Smith, the Mormon prophet, in the spring of 1820 and announced the beginning of a new Gospel Dispensation.

Later, through angelic ministry, Joseph Smith was instructed pertaining to the fulness of the Gospel, and prepared for the organization of the Church of Jesus Christ upon the earth in latter days. But before he could organize the Church, it was necessary that he receive divine power from heaven. He must be "called of God as was Aaron."

In such a manner he was called and appointed. On the fifteenth day of May, 1829, there came to Joseph Smith and Oliver Cowdery, his associate in the work, a heavenly being

(Continued on page 348)

In Unity There Is Strength

By ELDER RICHARD P. EVANS

(Member of the Millennial Chorus)

DWELLERS in the cool, moist climate of the British Isles may not know that dew is known to fall on the arid plains of the American Southwest. In early morning, before the sun assumes its moisture-attracting power, crystal pearls of dew may be seen on the delicate petals of desert flowers which open only before or after the sun has reached its blazing zenith.

An aged, wrinkled Red Indian and his young grandson were walking through the rolling hills in the early hours of a summer morning, as flaming clouds in the east announced the sunrise in strident tones of colour. The old man, ignorant and unlettered according to our standards, yet possessed of keen native intelligence and a wide scope of tribal knowledge, was a medicine man, in search of medicinal herbs for use in his calling. The youth was his apprentice; daily he received instruction from the old man in the intricacies of the craft which lost its past in the dim mists of tribal history. Upon his shoulders would some day fall the office and responsibility now borne by the old man.

Stooping to pluck a small plant which his grandfather had pointed out, the lad noticed several dewdrops on its broad, pale-green leaves. He stood erect, a question in his eyes. Seeing it, the old man spoke. His voice was soft, his speech meticulous, his native tongue strangely beautiful. "My son, that is the rain which falls at night without clouds. Perhaps it is the spirit of the storm clouds resting. -My son, I see in those drops the arrows of lightning, swifter than those which fly from the strongest bow; I hear the bellow of thunder, louder than rolling stones which crash from the highest peaks."

"My grandfather, how can this be?" cried the incredulous boy. "I look, but I see no lightning, I hear no thunder in these small drops of water. I do not understand what you say."

Smiling tolerantly, the old man replied: "I will tell you. You shall see some day that what I say is true. When the sun approaches its trail-top in the sky, its warmth awakens the sleeping whirlwinds and they dance across the plains. They pick up the drops of morning dew and gather them in the sky. And so, my son, are the rain clouds made, by many drops coming together. It is then that I see the lightning arrows flash and hear thunder roll as sweet rain drums into the parching earth. It makes my heart glad to speak of these things, for I have learned much good from them. You must learn, my son, that it is good for our people to follow this lesson from Those above—that we have the strength of the lightning only when we are all one in purpose, in heart, in tongue, in work. One rain drop alone, however pure, is of use to nothing. Now come; we must turn homeward." And so they wended their

(Continued on page 349)

Interesting Monotony

By FLORENCE IVINS HYDE

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

I SUPPOSE I should have felt complimented when I was told that I am too intelligent to spend my life "keeping house." "The monotony of it makes me nervous," my acquaintance said, "and besides that I think we owe something to the public." Instead of puffing up as perhaps I should have done, I bristled. I almost resented the sympathy of this woman who leaves her one child to grow up alone while she spends the mornings in her car and the afternoons playing bridge or at some "culture club."

And so in my own mind I began to "throw my quills." Such women are exceedingly generous with their sympathy and advice. They could have wept for Mary Grey when her sixth child was born. They feign the greatest compassion because the husband of Mrs. M doesn't earn enough to furnish her with hired help. "It is enough," I have heard them say, "to have to plan all your work without having to execute it too." They think that to be parasitic is an evidence that fortune has smiled upon them.

Many women relish the advice that every woman should take a vacation away from her husband and children, once a year. That when she has cooked 1,095 meals, washed that many dishes, and made more than that number of beds, she has earned a vacation. Perhaps it does not occur to them that a housewife can be well adjusted to see romance even in housework. For rearing a family covers a multitude of arts; it taxes the ingenuity and intelligence to the very limit, and women who are doing the job successfully look almost with disdain upon the woman who feeds her family from tins.

The profession of housewifery can be both stimulating and remunerative. With her first child, a woman's serious problems begin. She must learn something of nutrition and if she does it as it should be done, her mental capacity will be taxed, equally, I am sure, with the bridge player. Understanding the "why" of feeding the family places her on a par with the profession of medicine.

It is not long before the wide-awake mother begins to wonder, "What stories should my child hear?" And as she delves into the fine books at hand in an effort to answer this question, she learns that nothing a child ever learns afterwards, influences him more than the stories told in his childhood, a challenging statement. And when as she proceeds, the truth begins to sink in, that human destiny is largely shaped by the



nurture or neglect of childhood, she discovers that her life's work is mapped out. And to her it is not a sacrifice, for in her attempt to understand her family and to solve its problems, she is led into a study of most of the problems of life, from bookkeeping to all the things that make for the enrichment of life.

When her child begins to talk and she thinks him unusually bright or, in some cases, unusually dull, it is exceedingly stimulating and wholesome to find out what other children have done in the way of developing a vocabulary, and if she has enough intellectual curiosity, she is led into a study as fascinating as the adventures of Monte Cristo himself.

Perhaps the time comes when she feels her child is not reaching the heights in school grades that some other child is doing, and she wonders why. A study of the intelligence of school children is one of the most interesting studies science has to offer. From it she soon learns that although children differ vastly in mental ability, the schools still hold them all up to the same standards of excellence—a problem worth looking into. A large proportion of children are forced to leave school with little preparation for life, simply because they are intellectually incapable of mastering the curriculum which the school has set up. Interest, will power, social adaptability, leadership, personality, all have a great influence upon success, but some of the saddest failures in life are due to the selection of a vocation which requires a higher grade of ability than the individual possesses. One feels a certain security in the knowledge that many such mistakes might be prevented by the use of intelligence tests.

All these facts make this housewife wonder, "What can I do about it all?" And from here the path is not long to a serious study of human behaviour, involving such practical home problems as correct habits, co-operation in the home, the conflicts and escapes of youth and adolescence, religious education, and many other constantly recurring problems. She has a comforting experience when she learns that mental conflicts are natural during adolescence, that the solution of the conflict is the secret of existence, that failure to solve it means disaster and that it is possible to learn how to solve it.

In this day of confusion it is worth while to learn that religion, like other things, must be taught; that one great truth is to never teach anything which has to be unlearned; and that the early habit of straight and unhampered thinking is one of the finest heritages we can give to our children.

Every reaction of a child to a situation is just as definite a symptom of his mental and emotional set-up as a temperature is a symptom of disease. And so, handling a family is a job for the elite. Enrichment of life does not consist of frills and publicity. Notoriety is not the thing to be sought after. It is infinitely more satisfying to hear a son or a daughter say, "Mother, let's have a grate fire and read," than to be asked to speak before some club. A mother par excellence is hard to compete with.

Requirements Of The Kingdom

By ELDER GUSTIVE O. LARSON

(*Swedish Mission President*)



He Made Salvation Possible

A MAN stands helpless at the bottom of a pit longing to come out into the visible sunlight above. It is not within his power to escape until anxious friends discover his plight and come to his rescue with a ladder. Escape is made possible from above, but, between him and the light of day, stretches the ladder which must be mounted rung by rung. His friends by means of the ladder have made escape possible, but he will be saved by his own efforts. This is the philosophy of the Gospel of Jesus Christ. Man is helpless to attain salvation by himself. But through the grace of God he may be saved by obedience to the laws and ordinances of the gospel.

Christian preachers refer frequently to salvation as if it were some magical power bestowed from Heaven on the repentant sinner which suddenly ushers him into the Kingdom of God. They refer to being "saved" as if it were something suddenly achieved, a completed experience, instead of a life process. They refer to salvation as something imposed from without instead of a development—a self adjustment from within. Jesus, the Author, did not teach salvation as something received *by* the grace of God so much as something to be achieved *through* the grace of God. He made salvation *possible* through a life of righteous living and conformity to the provisions of the plan. Through faith in Jesus Christ, repentance from sin, and baptism for the remission of sins, the believer comes to the Kingdom of God.

But Jesus did not stop with *requirements for entrance* into the Kingdom. He went further to stress the *qualifications for membership*. An old Chinese proverb says in effect, "Be not so much concerned about holding a place of trust as about being worthy to hold such a position." It sometimes happens that would-be Christians become so concerned about the requirements for becoming citizens in the Kingdom that they forget the qualifications of good citizenship. Jesus constantly reminded His disciples of the need for a new heart, a new mind and a new life. In the Beatitudes He listed eight qualities which should characterize each member of the Kingdom.

(Continued on page 346)

THURSDAY, JUNE 1, 1939

EDITORIAL

Modern Pioneering

TODAY is the anniversary of the birth of Brigham Young, second president of the Church, an outstanding Prophet, Statesman and Pioneer.

He merits each of these titles.

For 30 years in the west he was sustained as a "Prophet, Seer and Revelator" of the Church. During that time the members looked to him for guidance in all the activities of life, spiritual and temporal. He was their religious leader in a very complete sense, and religion to those people was life, and included all activities.

His ability as a statesman was seen and acknowledged by William H. Seward, secretary of state in President Abraham Lincoln's cabinet. Mr. Seward is credited with saying that America had never produced a greater statesman than Brigham Young.

As a Pioneer leader he was unrivalled in his time. With a group of driven, persecuted and poorly equipped people, he went into the unknown land of Western America, settled in a desert, and with them laboured to make it yield a sustenance. They accomplished this through reviving the art of irrigation and through their willingness, under his leadership, to combine their labours for the common good.

On the anniversary of his birth, then, we pause to remember and pay tribute to an outstanding man.

Measuring To Their Standards

IT is not the first time that the STAR has included in its pages a few statements honouring some early Church leader. It will not be the last. It is proper that we do so. It is also proper, even necessary, that we, in looking back at their accomplishments, at the same time analyze our own task, and see what we must do to measure fully to their standards.

At the present time, from a worldly point of view, we have many more advantages and opportunities than there were in early days. The persecution is now almost gone. There is no longer need to flee to the mountains to worship as we please. Those before us, many of them from Britain, have gone out, established themselves and sent forth a message to the world which has gained for us a respect in informed circles and a lessening of the spirit of persecution everywhere.

But the work is not by any means finished. It is our task to build from where they left off. Pioneering is beginning in a new way in Britain, as the Church more and more gains the attention of the people. There is opportunity for accomplishment every bit as difficult, as noble, as deserving of praise, and with a reward as sure as those of early times.

The people of the world today are in a desert concerning spiritual things. Many of them are indifferent to any suggestion of succour—a way to a happier life. At best they are seeking to slake their thirst for the securities of religion with some man-made philosophy or creed, while ignoring the well of living water within their midst.

We Have The Power

THIS living water, though a joyful possession to many who have found it, seemingly does not attract the attention of all people. It is within the power of the members of the Church here to bring this water to light, to show such an abundance of its benefits that it can be ignored by none.

Two things practised by the early Pioneers must be brought into our actions if we are to accomplish this purpose.

First: There must be unselfish co-operation in all things.

Those of early days were bound together in one purpose, and at all times worked together for the common good. If they had not so worked, they would have perished. We must not assume that it was any easier for them to work in harmony than it is for us. There were differences in personality and individual qualities then as there are now. Their personal jealousies were consumed only by the fire of the Gospel within them, which brought genuine brotherly appreciation and love.

Develop The Spirit Of Co-operation

SOME today have not had this spirit of brotherly love grasp them so strongly. They seemingly are ready at all times to magnify the faults of their fellow worker, and criticize his every action. If this modern pioneering is to accomplish its work, each individual must develop such a spirit of co-operation that he would no more tear down the good name or belittle the accomplishments of his brother than an early member would have torn down his neighbours fence or deliberately spoiled his crops.

Second: There must be an individual responsibility in all things.

This may sound like the opposite of the first, but in reality both are necessary for great accomplishments. However great the co-operation, the task must be broken down into units, and the ultimate success or failure depends upon the success or failure of each individual unit.

An Individual Resolve

IN modern pioneering, if great things are to be done, each individual must resolve for himself to do his share of the work, however much he may see or feel that those at his side are slacking somewhat. He must take upon himself individual responsibility, and firmly resolve that even though the whole remainder of the plan should fail, his part of it shall not.

Does this sound like too big a task? It probably is too big for some. But by impregnating within ourselves these early pioneering characteristics of complete co-operation, plus personal, individual responsibility, of each separate task, we will obtain the same rewards of success, honour and joy that were gained by the early Pioneers.—THORNTON Y. BOOTH

REQUIREMENTS OF THE KINGDOM

(Continued from page 343)

Blessed are the poor in spirit: for theirs is the kingdom of heaven. No one can enjoy full membership in the kingdom unless he has a teachable humility and is free from blighting prejudice. The mind which has adapted itself to the demands of the kingdom is always receptive to the truth whenever, or from wherever, it may come. Such a member agrees with Goethe, that one's prejudices are his robbers.

Blessed are they that mourn: for they shall be comforted. While it is true that sorrow does have its compensations, Jesus does not in these words link sorrow with good fortune. Rather He seems to say that blessed is he who, genuinely sorry for the mistakes of the past, turns away from evil to a life of righteousness. He finds comfort in acceptance of another chance to make good. It is not until we accept ourselves as we really are that we can build securely toward something better. Jesus compared the self-righteousness of the Pharisee with that of the repentant publican and said, "This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalteth."

Blessed are the meek: for they shall inherit the earth. When the world judges those most fortunate who stand in the high places, it often errs through forgetting that external conditions do not determine a man's degree of happiness or greatness. These are qualities which must come from within. "Self-respect, self-knowledge and self-control—these three," says Tennyson, "lead to sovereign power." The greatest of all possessions is self-possession.

Blessed are they who hunger and thirst after righteousness: for they shall be filled. A sincere desire for the highest in character will bring its reward. As a man thinketh so does he tend to become. The Hindu refers to the accumulated "deed effects" in a man's life as the "Karma" and quotes: "According as one acts, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action. But people say: 'A person is made (not of acts) but of desires only!' In reply to this I say, 'As is his desire, such is his resolve: as is his resolve, such is the action he performs; what action he performs, that he procures for himself.'"

Blessed are the merciful: for they shall obtain mercy. There is no road to God which does not lead through the heart of man. Fellowship with God is won through human fellowship. Friends are won through friendliness, genuine interest and sympathy for others.

Blessed are the pure in heart: for they shall see God. Each man creates his own world by the heart which he carries through it. He who is vulgar at heart sees only vulgarity; only the pure can see God. Paul asked, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Only through reverence for the human person does one partake of the blessedness of seeing God in his associates.

Blessed are the peacemakers: for they shall be called the children of God. Hate, malice, envy, etc., are poisons which destroy the very roots of the kingdom which seek to grow in every human soul. To remove the barriers, which hate and suspicion set up between individuals, by promoting mutual understanding and good will, is to be associated very closely with the work of a loving Father in Heaven.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. The greatest development and the greatest joys of life lie in sacrifice with and for others. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." To lose oneself in the service of a great cause is to find life at its richest. He whose life has become purposeful through service joins with Phillips Brooks in saying, "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work will be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the Grace of God."

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events at a corresponding time of some previous year.



Brigham Young

June 1st, 1801: — Brigham Young, second president of the Church, was born at Whittingham, Vermont. See page 344.

June 4th, 1837: — Heber C. Kimball was set apart to preside over a mission in England, the first mission outside the country of its origin, that the Church attempted. When first called, Elder Kimball was almost overpowered, he felt so inadequate to the task. He exclaimed that he was a man of stammering tongue, unfit for such a work, and asked, "How can I go to preach in that land, which is famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial?" However, he was not turned from the part of duty, and had complete faith in the Almighty, and though his family would be almost destitute, he said, "I felt that the cause of truth, the Gospel of Jesus Christ, outweighed every other consideration." The success following the opening of this mission is well known to all British saints.

June 1st, 1843:—Elders Addison Pratt, Benjamin F. Grouard, Knowlton F. Hanks and Noah Rogers left Nauvoo, Illinois, as the first missionaries to the islands of the Pacific ocean.

DIVINE POWER IN THE MINISTRY*(Continued from page 339)*

who announced himself as John the Baptist, one sent from the presence of God. In recounting this experience the Prophet Joseph says:

“While we were . . . praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

“Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel

of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’”

This calling fulfils to the most minute detail the requirements of the pattern laid down by Paul in his epistle to the Hebrews. In being called of God as was Aaron, Joseph Smith received a divine call; the prophet in the case was John the Baptist, who served as the forerunner for our Lord in the meridian of time. And the ordination was after the manner of the scripture, by the laying on of hands of one already in authority.

Not long afterward the power by which the Holy Ghost is conferred was given to Joseph Smith. In this instance, Peter, James and John, leaders among the ancient Twelve Apostles, came to Joseph Smith, and laying their hands upon his head, ordained him to the higher or Melchizedek priesthood, and appointed him an apostle of the Jesus Christ in modern times, a prophet of God unto the nations.

Thus empowered, Joseph Smith followed the admonition of the Lord as given to him through revelation. He preached the gospel of the Kingdom to the world. He cried repentance unto the children of men. He baptized believers by immersion for the remission of their sins, and laying his hands upon these baptized converts, he gave them the gift of the Holy Ghost. All of this he did as an authorized servant of the Living God. He had received the authority, now he exercised it.

As the work of Joseph Smith increased, and he gathered about him persons who believed in his latter-day message, it became necessary for him to have assistants in the ministry. These helpers, however, must also be “called of God as was Aaron,” according to the divine plan. To do so, God gave additional revelation, naming individuals of His choice to



Monument To Joseph Smith

positions in the Church, and commanding them to assist in spreading the good tidings of the restored Gospel.

The Church which was thus officered by revelation is the Church of Jesus Christ of Latter-day Saints. In it abides the power of the priesthood, which is exercised by the various officers therein, all of whom were appointed to their positions in the manner prescribed in scripture. The Church likewise has in it the gifts of the spirit, for to each baptized believer is given the gift of the Holy Ghost by the laying on of the hands of authorized representatives of God on earth. The gift of revelation continues with the Church, so that its officers from generation to generation may be called of God as was Aaron.

This Church offers to all the opportunity to participate in the saving blessings of the Gospel, as they have been restored anew in our day, with the promise that all who believe and are baptized and endure to the end, shall be saved and shall enjoy the companionship of the Comforter now, as the ancient saints enjoyed it in their day.

As you consider this message, ask yourselves whether you are taking advantage of the ministry of men who have been called of God as was Aaron, and whether you are associated with a church which enjoys the blessings of the power of God and the gifts of the spirit.

IN UNITY THERE IS STRENGTH

(Continued from page 340)

way toward the small log dwelling which nestled in a sheltering depression in the foothills.

There are many useful analogies which may be gleaned from this nearly accurate illustration given by the medicine man. Recognition and development of potential individual power, communal co-operation and devotion to the cause of the Restored Gospel are applicable to the Latter-day Saints, as exemplified by the story of the dewdrops. From a nucleus of but a few individuals, this work has spread into a cloud which sheds a gentle rain of truth upon the entire world, and the testimonies of its divine origin and Godly precepts are flashing as lightning to all nations. Yet, is not its effectiveness dependent upon the unified action of its followers? Let us remember, then, the words of the medicine man: "We have the strength of the lightning only when we are all one in purpose. One rain drop alone, however pure, is of use to nothing."

Of Current Interest

ONE POUND of oil of roses requires eight tons of the flowers and costs about £35 to make. Synthetic oil of roses, using coal and oil products, costs about £4:10:0. Only an expert can tell the difference.

THE QUESTION of who was the first town to honour Robert Burns is now answered by the finding of a burgess ticket presented to the poet by the town of Jedburgh in 1787.

AUTOMATIC switches for electric irons have been developed. With the new appliance, an iron cannot get hot enough to burn cloth before the switch turns the current off. Before the iron cools to the extent of becoming ineffective, the switch again turns on the current.

A METEOR which recently flashed across the sky of Texas, in the United States, "showed" to various people many things, among them the Nazi Swastika, and the words, "Hitler," "War," and "Mars."

Although many reports came in from all sections of the state, few agreed as to just what the meteor had shown.

SINCE the recent bombings in Hong Kong, the air service to the new capital at Chungking is operated by night lest air raids force down commercial planes. Much caution is taken, a safe, out of the way route is chosen, and the time of departure is kept secret. Those travelling are notified only a little time before the take-off.

SCOTTISH DISTRICT CONFERENCE

THE free agency of man was discussed by Elder Joseph Fielding Smith, of the Council of the Twelve, at the evening meeting of Scottish District Conference, held Sunday, May 21st, at the Earl Haig Memorial Hall in Edinburgh. There were 245 people in attendance, of whom approximately 145 were non-members. Other speakers were Elder Jack H. Adamson and Supervising Elder Paul L. Badger, who was in charge of the meeting.

Elder Adamson conducted the afternoon meeting, and speakers were Elders Edward R. McKay,

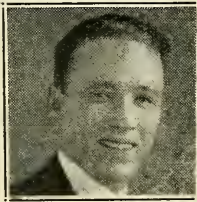
Marvin J. Ashton, Howard D. Anderson, John E. Gillespie, and Elder Smith.

Speakers at the morning meeting were Elders Karl G. Esplin, Burton S. Miller, Phillip L. Richards, E. LeVerle Barrett, and Elder Smith. Elder Badger was in charge.

Musical numbers were provided at all meetings by the Millennial Chorus and by Sister Jesse Evans Smith, vocal soloist. The Glasgow Primary Chorus, directed by Sister Jean White, sang at the morning and afternoon meetings.

From the Mission Field

Departing Missionaries—



Elder Howells Elder Matheson

Elder Paul Howells, who has laboured in Birmingham, Manchester and London Districts, was honourably released on Wednesday, May 17th, and will return to his home in Los Angeles, California.

Elder Mac C. Matheson, who has laboured in the Millennial Chorus, and in Birmingham, Irish and Hull

Districts, being supervising elder of the last named, was honourably released on Monday, May 29th, and will return to his home in Duncan, Arizona.

Appointment—

Elder Milton D. Garfield was appointed supervising elder of Norwich District on Thursday, June 1st.

Doings in the Districts—

IRISH—A Mothers' Day programme was sponsored by the Sunday School of Belfast Branch on Sunday, May 14th. Branch President Joseph W. Darling directed a pageant, with members of the Sunday School in the cast. Those taking part were Sisters Edna Bond, Etta McAlpine, Anne Bannatyne, Bert Harkins, Dora Ferris, Mary Anderson, Maeve Harkins and Elsie Stewart, and

Brother William Stewart. Sister Agnes Gillespie was reader and Sister Jean B. Darling provided organ accompaniment. Poems were given by Sisters Darling, Lillian Ditty and Dinah Ferguson, Brother Joseph Ditty and Supervising Elder John A. Shaw. Sister Edith Lynn responded to the tribute to the mothers, and flowers were distributed to all the mothers present. Sister Dinah Ferguson and Miss Ena Bannatyne sang a duet.

LEEDS—Another programme was given by members of Batley Branch in the Batley Wesleyan Methodist Church recently, before a group of approximately 80 people. Branch President Fred Laycock gave a talk on the Word of Wisdom, which was followed by an entertainment period directed by Sisters Marjorie Gregory and Mavis Van Poucke. Arrangements for the meeting were made by Brother Thomas Moss, Jr.

Batley Branch M.I.A. sponsored an outing on Saturday, May 13th, to Howley Ruins, where running practise was held. Following this, members of the Relief Society prepared and served a supper in the branch hall.

Another recent M.I.A. activity has been debating practice, which was climaxed by two formal debates.

The special Mothers' Day programme in Batley Branch included songs by the singing mothers and daughters, poems, readings, vocal solos and a sketch, written by Sister Kitty Laycock, Sunday School superintendent, with members of the Sunday School in the cast. Special gifts of flowers were given to each mother.

LIVERPOOL—A beetle drive was given in Preston Branch Hall on Thursday, May 18th, with Sister Bessie Corless in charge. Prize winners were Brothers Parkin L. Cookman and Harold Corless, Elder Lee R. Layton, Sisters Monica Healey and Ellen Nutter, and Miss Doreen Sumner. Refreshments were served by Sisters Corless and Ada Horner. Proceeds went towards payment of a new sign outside the branch hall.

Afternoon and evening programmes were given on Mother's

Day in Accrington Branch. Speakers in the afternoon were Sisters Jennie Taylor and Emily G. Astin, and Brother Edwin R. Astin, Sunday School superintendent. Sister Jean Taylor presented the flowers to the mothers. A special item of the meeting was the presentation by Sister Elizabeth Ann Rostron of a new sacrament table and cloths. At the evening meeting, conducted by Branch President Eddie Preston, speakers were President Preston, Brother James Dawson and Elder Sterling G. Jacobson.

MANCHESTER—On Monday, May 15th, a birthday anniversary party was sponsored by Rochdale Branch Relief Society and Priesthood organizations to celebrate the coming of age of Sister Mildred Page, lady missionary. A cake was presented by Sister Emily Howarth, and graced the decorated table. An entertainment preceded the supper, and Sister Page afterwards responded with a speech of appreciation.

Oldham Branch sponsored a cabaret programme on Saturday, May 13th, in the branch hall. Several numbers were given by children of the branch, and by Brothers Denis Grimshaw and Thomas Beverley. Brother Grimshaw and Sister Janey Nelson provided music for dancing. Branch President John Massey was in charge of the programme, and proceeds were used for the Sheffield fund.

A programme was presented by the mothers and children of Oldham Branch on Mothers' Day. Branch President John Massey gave a special tribute to the mothers, and gifts of flowers were presented to them. The Sunday School officers were in charge of the programme.

The theme of Mothers' Day was used in both afternoon and evening meetings in Hyde Branch on Sunday, May 14th. In the afternoon talks on motherhood were given by Miss Edna Whiteley, Brothers William and Dennis Grimshaw, and Elder Daniel Garn Heaton; a monologue was given by Sister Emma Beverley; vocal numbers by the M men quartet and by Brothers Thomas H. Boothroyd and Sister Jean Richardson, soloists. The mothers

were presented with a spray of white tulips and an embroidered handkerchief by the Sunday School. Brothers Frank Lomas and Richard Pearce and Elder Heaton continued the motherhood theme in their talks in the evening service. Approximately 50 were in attendance.

NEWCASTLE—A one act play was presented in Middlesbrough Branch Hall by the M.I.A. organization on Wednesday, May 17th. The cast included Sisters Winnie Burns and Maude Elliott, Miss Winnie Elliott, Miss Isa Smith, and Elders Ralph J. Tingey and Delmar J. Young. On the same programme were Miss Johan Thompson, ballad singer, and Miss Phebee Robinson, tap dancer and singer.

West Hartlepool Branch sponsored a social on Thursday, May 18th, under the direction of Brother Stanley Short. Games were played and refreshments were served.

On Sunday, May 21st, a programme honouring motherhood was held in South Shields Branch. Those participating in the programme were Sisters Ada Briggs, Gwen Ellwood, Rose Fudge, Joy Morris, Jean Johnson, Marjorie White and Doris Peacock, and Brothers Jimmie Newby, James Woodthorpe, Cliff Peacock, Arthur Johnson, Franklin Newby and Charles M. Ellwood.

NOTTINGHAM—At a baptismal service held at the Victoria Baths, Nottingham, recently, Mary R. Hunt was baptized by Elder Louis C. Larsen and confirmed by Elder Orlando S. McBride. Elder McBride was in charge of the service and Supervising Elder Byron A. Howard gave a short talk.

SCOTTISH—On Friday, May 19th, an audience of approximately 800 people, 700 of whom were non-members, gathered in the Music

Hall in Edinburgh, to a concert and lecture sponsored by the Church. President Hugh B. Brown, and Elder Joseph Fielding Smith, of the Council of the Twelve, delivered addresses to the group on the subject of "Peace Through Applied Christianity." The Millennial Chorus sang several numbers during the evening, and Sister Jesse Evans Smith gave two vocal solos, accompanied by Elder J. Allan Jensen. Testimonial letters from Senator Elbert D. Thomas of Utah, Governor C. A. Bottolefson of Idaho, and Orval W. Adams, Utah banker, were read during the evening. The programme was well received by the audience, and a large amount of literature was distributed. The gathering was the culmination of several months' work by Elders Jack H. Adamson, Max R. Barber, Howard D. Anderson and E. LeVerle Barrett, who made all plans and arrangements. Elder Paul L. Badger was in charge of the meeting.

SHEFFIELD—Elder William D. Wagstaff has given several lectures at Barnsley Toc H during the past few weeks. His subjects include the colonization of Western America, man's position in the universe, gaining heaven through obedience to law, and the history of the Church, the last being a lantern lecture. He has been favourably received, and is to be invited again in the near future.

Doncaster Branch Sunday School arranged a special Mothers' Day programme on Sunday, May 14th, under the direction of Sister Edna Axe, Sunday School superintendent. As special numbers of the programme short talks were given, in which homage was paid by the scholars to their mothers. The branch chorus provided a number, and flowers were presented to the mothers by Brother Alvin Tanson-Holton, branch president.

DEATH

JACKS—Sister Hannah Jacks, of South Shields Branch, died on Tuesday, May 9th. Funeral services were conducted at the home by Supervising Elder Walter T. Stewart, who gave a short address. A mem-

orial service was held in the branch hall on Sunday, May 21st, with Branch President Charles M. Ellwood and Elder Delmar J. Young as speakers.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L.D.S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbv:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m.

+—7.00 p.m.

†—2.30 p.m.

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